

LYMAN, Amasa M., assisted by Charles C. Rich, president of the British Mission from 1860 to 1862. (See Bio. Ency., Vol. 1, p. 96.)



Amasa M. Lyman was born March 30, 1913, in Lyman Township, Grafton Co., New Hampshire, and died at Fillmore, Utah Feb. 4, 1877.

LYMAN, Francis M., president of the British Mission from 1901 to 1904. During his administration he made a visit to Egypt and the Holy Land. (See Bio. Ency., Vol. 1, p. 136 and Vol. 3, p. 755.)



Francis M. Lyman died as president of the Council of Twelve Apostles November 18, 1916, in Salt Lake City, Utah. His remains were buried in Tooele, Utah.

LYMAN, Platte D., president of the British Mission from 1898 to 1901. (See Bio. Ency., Vol. 3, p. 153.)



McKAY, David O., president of the British Mission from 1922 to 1924. (See Bio. Ency., Vol. 3, p. 760.)



David O. McKay now holds the position of second counselor in the First Presidency.

University in Provo, Utah, studied music in Berlin, Germany and taught school in the Latter-day Saints University. He is executive of Region 12, Boy Scouts of America. During the International Boy Scout Jamboree, held at Arrowe Park, Birkenhead, England, in 1929, he was a member of the national staff, was general morale officer and member of the program committee, and had charge of the religious exercises of the American scouts and assisted in the general supervision of the American contingent.

LUND, Anthon H., a member of the General Board of Y. M. M. I. A. from 1909 to 1918, died in Salt Lake City, March 2, 1921. (See Bio. Ency., Vol. 1, p. 161, and Vol. 3, p. 753.)

LUND, Henry C., a member of the General Board of Y. M. M. I. A. from 1912-1925, died Sept. 5, 1925. (See Bio. Ency., Vol. 2, p. 780.)

LYMAN, Francis Marion, a member of the General Board of Y. M. M. I. A. from 1898 to 1916, died Nov. 16, 1916. (See Bio. Ency., Vol. 1, p. 136, and Vol. 3, p. 755.)

LYMAN, Richard R., first general assistant superintendent of the Y. M. M. I. A. from 1919 to 1934. (See Bio. Ency., Vol. 3, p. 756.)

MABEY, Charles R., a member of the General Board of Y. M. M. I. A. from 1925 to 1935. (See Bio. Ency., Vol. 4, p. 154.)

MADSEN, Axel A., a member of the General Board of Y. M. M. I. A. since 1922, was born March 5, 1893, in Salem, Fremont Co., Idaho, a son of Hans Madsen and Martha J. Sorensen. He was baptized June 28, 1901, ordained a Deacon March 5, 1905, by Bishop James H. Gardner, ordained a Teacher Dec. 2, 1907, by Wm. F. Gurney and ordained a Priest Feb.

10, 1908, by Bishop James H. Gardner. These ordinations occurred in the Lehi 2nd Ward of the Alpine Stake. During the World war, he



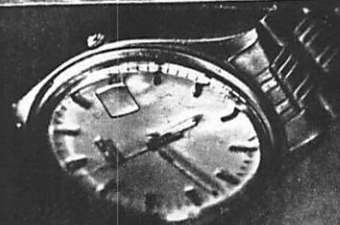
went over seas with the 362nd Infantry of the 91st Division, arriving at the front in time for the first distinctive American drive at St. Mihiel and later in the Argonne and in Flanders with the French armies under command of King Albert of Belgium, who personally decorated the colors of the 362nd Infantry on the occasion of his triumphal re-entry of Brussels. As one of the trustees of the 362nd Infantry Association, organized in France before the regiment returned home, he presented to the State of Utah on the occasion of Utah's official "Welcome Home" to all of its soldiers, Oct. 8, 1919, in the Salt Lake Tabernacle, the colors of the regiment which were accepted by Governor Bamberger in behalf of the State of Utah, who promised they would be preserved as an honored symbol of the service rendered by this regiment, which had in it the only large body of Utah's sons who saw service at the front during the great World war. Elder Madsen served as a missionary in California from January 6, 1920 to

th Ward, Salt Lake
 librarian of the Sev-
 Sunday School. He
 Elder Sept. 13, 1906,
 and in 1906-1908 he
 to Great Britain, la-
 sionary in the New-
 part of the time as
 nference. In 1909-
 second counselor in
 f the Y. M. M. I. A.
 1 Ward, and in 1911-
 assistant superinten-
 teenth Ward Sunday
 anuary, 1911, to Feb-
 acted as president of
 of Elders in the En-
 from 1912 to 1914
 unselor in the presi-
 gar House Y. M. M.
 rom the time he was
 Bro. Lund has been
 r in the Church. In
 er 17th), he married
 n (daughter of Geo.
 Harriet Bates), who
 1886, in Salt Lake
 iage has been blessed
 ren, namely, Kenneth,
 Ruth. Bro. Lund
 rk at the Historian's
 1908, and at the gen-
 of the Church held in
 was sustained as one
 t Church historians.
 ed a Seventy Feb. 3,
 rch James McGhie and
 ber of the 140th quo-
 y. When the Sugar
 the Granite Stake was
 14, he was chosen as
 or to Bishop Wm. L.
 dained a High Priest
 to that position by
 nan, Feb. 24, 1914. At
 rence held Aug. 26,
 chosen and sustained
 uncilor in the Granite
 position he still holds.
 special position in the
 ice is that of librarian.
 of the magnificent ref-
 and valuable collection

of Church manuscripts. His genial
 manner and large amount of infor-
 mation render him very efficient in
 the entertainment of the many visi-
 tors, both members of the Church and
 tourists, who visit the Historian's of-
 fice daily.

LYMAN, Francis Marion, President
 of the Council of Twelve Apostles.
 (Continued from Vol. 1:136.) In
 1901 Apostle Francis M. Lyman was
 called by the First Presidency to pre-
 side over the European Mission. Dur-
 ing his presidency he introduced a
 number of reforms in the missionary
 labors in Great Britain, as well as on
 the continent of Europe. In the
 spring of 1902 he visited Palestine
 and offered up a solemn prayer on
 the Mount of Olives. On the same
 trip he also visited Italy, Egypt, Asia
 Minor, Turkey in Europe, etc. On
 July 4, 1902, he dedicated a mission
 house in Copenhagen, Denmark. A
 year later (July 24, 1903), he dedi-
 cated a new mission house in Chris-
 tiania, Norway. In August follow-
 ing he visited Finland and Russia.
 At the general conference of the
 Church, held in Salt Lake City in
 October, 1903, he succeeded the late
 Brigham Young, jun., as president of
 the quorum of the Twelve Apostles.
 In the beginning of 1904 he returned
 to America, being succeeded in the
 presidency of the European Mission
 by Heber J. Grant. Soon after his
 return home, he was summoned to
 Washington, D. C., as a witness in
 the Smoot investigation before the
 Senate Committee on Privileges and
 Elections, where he was subjected to
 severe cross-questioning. In 1905 he
 accompanied President Joseph F.
 Smith and company to the Eastern
 States and took part in the dedicatory
 services of the Joseph Smith Memo-
 rial Monument Dec. 23, 1905. The
 following years President Lyman was
 busily engaged in visiting the differ-
 ent Stakes of Zion, organizing and
 reorganizing new Stakes and Wards,

dedicating meeting houses, etc. Pres-
 ident Lyman died at his residence in
 Salt Lake City, Nov. 18, 1916. "The
 Deseret Evening News" of that day,
 commenting on his demise, says:
 "Lamenting the sudden death and
 mourning at the bier of one whom he
 had sent away in peace, an ancient
 king exclaimed unto those round
 about him, 'Know ye not that there is
 a prince and a great man fallen this
 day in Israel?' With similar emotions
 and in similar terms may the word
 go forth to latter-day Israel in an-
 nouncing the death of President
 Francis Marion Lyman. Truly he was
 a mighty man and a chieftain among
 the host. To tens of thousands who
 had not even heard that he was ill,
 the news this morning of his demise
 will come as a terrible and benumb-
 ing shock. So quickly has the 'grim
 reaper' done his work, that within
 the space of three days the splendid
 physique was changed from vigorous
 pulsing health into cold and lifeless
 clay. A great community is plunged
 in grief and a hushed solemnity
 broods over all, disturbed only by the
 sobs and sorrow of the multitude who
 feel themselves bereaved. Francis
 Marion Lyman was of heroic size in
 every sense. His rugged massiveness
 of build was fit embodiment of his
 granite-like firmness and strength of
 character, and his bigness of heart.
 Yet he had the gentleness, the hu-
 mility and the sympathy of a child.
 A man of dynamic energy and inces-
 sant industry, he was never too busy
 to stop and throw his arm around a
 young man, especially a son of one
 with whom he had had previous ac-
 quaintance, asking kindly concerning
 his welfare and giving a word of ad-
 vice. Himself a strict disciplinarian
 as to his own habits, he was chari-
 table to the weaknesses of others; if
 he seemed stern, it was only because
 he was grieved by any form of back-
 sliding, and because he could not
 look upon evil with patience or tol-
 eration; at any rate, he required no



code of conduct from others that he was unwilling to observe himself. He was a true exemplar, unyielding in his convictions, void of hypocrisy or guile, the soul of loyalty and honor, and open and candid as the day. These qualities made him the trusted and beloved leader that he was—a thoughtful father among the people, a wise counselor, a generous and sincere friend. * * * President Lyman's belief and testimony was—and it is shared by hundreds of thousands in these Rocky Mountain valleys who knew and loved him—that in passing death's portal he would merely go from one stage of experience—from one room, as it were, in the illimitable mansion of eternity—to another. That which we, who are left behind, mourn as death, is by those who on the other side await the released spirit, hailed in a sense as birth. Where we may weep, they will rejoice—our seeming loss is their gain. Into a goodly company President Lyman has accordingly entered—loved ones and friends who will welcome him as joyously as loved ones and friends here part from him with tears. But he has left the precious legacy of an honored name, a well-spent life, and an undying example of righteousness. The simplest phrase is his best epitaph—he was 'God's noblest work, an honest man'."

LYMAN, Richard Roswell, a member of the Council of Twelve Apostles, was born Nov. 23, 1870, at Fillmore, Millard county, Utah, the son of Francis M. Lyman and Clara Caroline Callister. His father was president of the Council of the Twelve for thirteen years and a member of that Council thirty-six years. Amasa M. Lyman, the grandfather of Richard R. Lyman, was a member of the Council of the Twelve for twenty-eight years. On his mother's side, Richard R. Lyman belongs to the fifth generation of members of the Church. His great grandfather, John Smith,

the Prophet's uncle, was one of the presiding Patriarchs of the Church. The mother of this Patriarch also belonged to the Church. Richard R. Lyman's grandmother, on his mother's side, was Caroline Smith Callister, the only sister of the late George A. Smith, who was a counselor to President Brigham Young. Of Richard R. Lyman it is said that during his childhood he never smiled and



that while as a little fellow he would jump with delight, he was a strapping boy before he was induced to laugh. In April, 1878, at the age of seven years, he moved with his father's family to Tooele, Tooele county, Utah, where his father had been called to preside over the Tooele Stake of Zion. In a school house at Fillmore, with his face turned toward the south, Richard R. began to study geography. During his twenty-five or thirty years' experience as a teacher, and in his association with school teachers, he endeavored to impress the importance of having students who are beginning the study of geography and the use of maps do so facing the north. When he went to the school taught by William Foster, in the little adobe school house in Tooele, slabs with the

again for Mexico, going into Chihuahua, reached Ascension, on the Rio Casas Grandes Feb. 20th, found several families of Saints there from Arizona, who, having received the impression that a purchase had been made in Chihuahua, came there by reason of the violent persecutions of courts, then prevailing in Arizona. He went to San Jose on the Mexican Central Railway, thence to El Paso, Texas. In company with Elder McDonald Andersen, and Mr. Glenn (su) explored the upper Rio Janas, Sierra Madres, and visited the holds of the Apache chiefs, "V" and "Ju" and saw their fortifications and caves, in which they felt a secure. They ascended "Cook" and saw the Rio Virdie valley Corales Basin, since purchased. Thatcher made himself familiar with Mexican land matters and knowledge respecting property located Saints and leased lands turned. Under the influence of the Governor of the State issued, in an order of expulsion against them on the Rio Casas Grandes. the efforts of Elders Teasdale and Donald the executive was approved and finally consented to have them referred to the national office of the capital. Elders Brigham and Thatcher being called to confer with those officials on the subject, reached the national capital May 11, 1885. They had interviews with Minister Mariscal of foreign affairs, Carlos Pacheco of Forento, minister of the interior and colonization, and with Pres. Proferio Diaz. The order of the governor of Chihuahua was revoked. When under pressure of enemies he subsequently reaffirmed it, he was removed. Elder Thatcher reached home in June, and in July, 1886, was again called into Mexico to assist Elder Erastus Snow, who had been given charge of the settlement of our colony there, and to help in adjusting titles of purchases already made and to purchase other lands. This work was promptly seen to, Elder Thatcher again visiting the national capital in October, and while there, in company with Elder Snow, arrangements were made that resulted in the purchase of Corrales Basin, including Hop and Strawberry valleys, comprising nearly 75,000 acres

of timber, grazing and agricultural lands. The young colony needing machinery, Elder Thatcher visited St. David and the Gila settlements in January, 1887, and securing some assistance went to St. Louis and purchased a 25-horse-power engine, boiler and saw mill, shingle mill, sash mill and a combined planer and moulder, all of which were put in operation and which, with cattle and necessary wagons tools



LYMAN, Francis Marion, a member of the Council of Twelve Apostles since 1880, is the eldest son of Amasa M. Lyman and Louisa Maria Tanner, and was born Jan. 12, 1840, in the town of Goodhope, McDonough county, Illinois. In the spring, following, the family removed into Iowa; thence to Nauvoo, Ill., in the spring of 1841, and later, in 1843, to Alquina, Fayette county, Indiana, returning to Nauvoo after the martyrdom of the Prophet and Patriarch, in 1844. His father had gone west with the first companies of exiles from Nauvoo, and it was not until June, 1846, that he, with his mother and three other children, all in care of his grandfather, John Tanner, left for the rendezvous of the Saints at Winter Quarters on the Missouri river. On the first day of July, 1848, he was baptized in the Elkhorn river by his father, who also confirmed him. He was only a lad of eight years, but on the journey to the mountains that sum-

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mer, he drove a yoke of cattle and a wagon, arriving in Great Salt Lake valley Oct. 19, 1848. Here he spent the next three years in such vocations and sports as were the lot of the children of the pioneers. He was given what opportunities there were for education during this time, which added slightly to the store of meagre information already obtained in Winter Quarters. His father, with Elder Charles C. Rich, purchased a ranch in San Bernardino, Cal., which was intended as a temporary home as well as an outfitting point for the gathering Saints; and so, in 1851, with the family, he migrated thither, doing a man's duty in driving loose stock the whole distance from Utah. From this time on, for several years, he was employed principally in handling animals and in freighting be-



tween Utah and California, making during these years sixteen trips over the deserts between the two places. He attended school in San Bernardino during the winter months, and also found time to work some eighteen months at the joiner's trade with Thomas W. Whitaker. He witnessed the laying of the corner stone of the Salt Lake Temple, in April, 1853. It was decided in the spring of 1857 that he should go on a mission to Great Britain, but the Buchanan war prevented; he reached Salt Lake on his way, but was then delegated to return to the coast and move his father's family to the Valley, all the missionaries as well as the colony in California being called to Utah. The mission, however, was filled three years later, at which date, 1860, his active public life may be said to have

had its beginning, although previous to this time he had been ordained an Elder by his father in California (1856); had accompanied his father's exploring party to Colorado (1858); had been ordained a Seventy by John S. Gleason (Jan. 7, 1860), in Farmington, whither he removed to till his father's farm in 1859; and was president of the Young Men's Literary Association of Farmington, in the first winter months of 1860. Previous to his departure for England, he built a log room in Beaver, whither he removed his wife, Rhoda Ann Taylor, to whom he was married November 18, 1857, and his one child. On his way east he visited Kirtland, Ohio, and was shown through the Temple by Martin Harris. He left New York on the steamer "Edinburgh" and landed in Liverpool July 27, 1860. His record up to that time was truly astonishing. He was frontiersman at birth and babyhood; pioneer, teamster, and bullwhacker at eight; herdsman and cowboy at eleven; learning a trade at thirteen; plowing the trackless deserts as a leader and captain at sixteen; married at seventeen; exploring the wilds of Colorado at eighteen; a Seventy and a missionary at twenty; with farming, attending school, presiding over improvement associations, building the log cabin of the pioneer, as incidents thrown here and there in between. His missionary labors in Europe were prosecuted with vigor. In the course of a couple of years he was released, and, with a company of more than eight hundred emigrants, he sailed for America in the ship "Wm. Tapscott," arriving in New York June 25, 1862, after forty-two tedious days on the ocean. He was appointed second counselor in the presidency of the company, but two weeks out, he was compelled to take entire charge. He was put in charge of the company in New York, and took them safely to Florence, where they arrived early in July. Two months were spent there and on the road, and it was not until the middle of October that he arrived at his humble log cabin in Beaver, after an absence of about two years and a half. In March of the following year, he was asked by Pres. Young to settle in Fillmore, Millard county, which was once intended to be the capital of the Territory. He removed thither, and from

that time on for more than fourteen years, until June, 1877, he became a leader in political, church, business and manufacturing enterprises of that county. Only a few of the more important of these can be named: he was assistant assessor of United States internal revenue; lieutenant-colonel of the first regiment of militia in the Pauvan District at the age of twenty-five years; member of the House of the General Assembly of the State of Deseret; a member of the 17th, 18th, 22nd and 23rd sessions of the Territorial legislature; county clerk and recorder; superintendent of schools and prosecuting attorney. When the Stake was organized, March 9, 1869, he was ordained a High Priest and was later set apart as a High Councilor; with his father, he built, owned, and operated the O. K. Flouring Mills, engaging in the flour and grain trade and other enterprises, being also secretary and treasurer of the county co-operative companies; doing also the most of the business in connection with the land entries, pre-emptions, homesteads and townsites in that county. It was while residing here that he received to wife, October 4, 1869, Clara Caroline Callister. His second mission to England was also taken while his home was in Millard county. He left Salt Lake City Oct. 20, 1873, and arrived in Liverpool on the 12th day of November. While on this mission, in addition to his labors in England, he made tours of Wales, Scotland, Denmark, Germany, Switzerland and France. With a company of three hundred Saints he returned, arriving in New York Sept. 26th, and at his home in Fillmore Oct. 11, 1875. In 1877, after having attended to the dedication of the St. George Temple, in April, he was called to preside over the Tooele Stake, which was organized June 24, 1877. From this time on for three years, his name stands at the head of the affairs of that Stake and county, religiously and politically. In August of the year following he was elected county recorder, and also representative to the legislature from Tooele county. The Liberal party had held control in that county since 1874, but in 1878, the legislature passed an act providing for the registration of voters, which was a death blow to the so-called "Tooele Republic," and to the methods which had enabled the Liberals to retain control so long. By

corrupt means, a small minority had conspired to control the county, and in doing so had spent in four years the revenue of five, a balance of \$5,000, and left the county in debt \$16,000 in addition. In the August election, all the People's party candidates were elected, but the Liberal officers refused to count the votes at first, and then by a system of technicalities at length declared the People's party candidates not elected, although their majority averaged over three hundred votes. It was then that the fighting qualities of the new legislator, Hon. Francis M. Lyman, manifested themselves: a notice of contest was promptly given, and proceedings were taken before the district court to compel an honest count. It was not until the 29th of March of the year following, on peremptory order of the court, the case then having been to the supreme court, that the officers in charge declared the correct result of the election, which gave the offices to the People's candidates, who filed their bonds and entered upon their duties. As he has always been, so in this instance, he became a terror to the wrong-doer. In August, 1880, Elder Lyman with a company made a tour of southern Utah, Arizona and New Mexico, and while away on this mission he was chosen one of the Twelve Apostles, at the general conference, Oct. 10, 1880. He was ordained on the 27th day of that month by President John Taylor. From that time on he has been completely devoted to Church work. His travels embrace nearly every city, town and village in the West, where there is a Church organization. He has been a familiar figure in the conferences of the Saints. He keeps a minute daily record of his travels, and his journals, which are written to date and embrace the whole history of his life, are frequently consulted for important data relating to individuals and the Church. By common consent he is the keeper of the genealogical records of his father's family, and as such carefully enters every important item relating to marriages, births and deaths therein, having a prepared blank for the needed information. In this respect, he is an example which some one person in all other families, large or small, would do well to emulate. His extensive and continuous labors stamp him as one of

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the energetic men of the Church, a minute man in every deed. In the early part of 1883 Apostle Lyman filled an Indian mission to which he had been called by Pres. John Taylor Nov. 17th. the year previous. On May 5th and 6th, he attended the Wasatch Stake conference in Heber City, where he made the necessary preparations for the journey eastward to the Utes in Utah. The company camped in Strawberry valley, where they were joined by others from Sanpete who had been compelled to leave their supplies in their wagon on the top of a mountain in four feet of snow. As a guard, they had left Indian Nephi by the wagon. Strong efforts were made to get the goods, and while this work was being done, the company remained on Currant creek. While thus encamped, Apostle Lyman took his gun one day, and went to a mountain some two miles distant. When this mission had been assigned to him, Pres. Taylor had not given any definite instructions as to how the work was to be accomplished, and the method to be pursued was not clear to Brother Lyman. He had also asked Pres. Woodruff of the Council of the Twelve how to proceed, but had not received any detailed counsel that left his mind free from doubt as to the right course. He had been told that he was personally entitled to a knowledge of the work and the spirit of his mission. Should he go right in among the Indians, or should he ask permission of the agents? In the latter course, he ran the risk of being refused, thus leaving his work unaccomplished, as was the case with others who had asked permission to preach to the Indians in other missions. Arriving at the mountain, these thoughts were employing his mind, when a sudden impulse caused him to ascend the hill, which towered a thousand feet above the table land in the vicinity. On arriving at the top, he found a large, flat stone which he stood upon. He then took off his hat, his face turned to the east towards the field of his labors, fell upon his knees, and poured out his soul in prayer to God. "I went before the Lord," he says, "and told Him all about my troubles: how everything seemed against us; how little I knew about the work; how I had learned that the agents at Utah and Ouray were bitterly op-

posed to the Mormons and their doctrines; and then asked for the successful opening of the mission to the Lamanites in that region, and that God might guide me aright, and soften the hearts of the agents with favor towards us and our cause." Just as he kneeled to prayer, the atmosphere having been perfectly quiet up to that moment, a wind began blowing, which continued to grow stronger as he continued his prayer, until at the close of the half hour in which he was engaged, it blew with the velocity of a tempest, so that he could scarcely remain in his position. When he finished praying, the wind as suddenly abated as it had begun, and he retraced his steps to camp. He felt convinced that to go right on with his mission, visit the agents and the Indians and preach to them was the right thing to do. This ability to receive impressions of approbation in his work, when he is doing right, is strongly developed in Apostle Lyman. In many of the important steps of his life, he has been approved through dreams and inspirations, and even visits of men of God who have gone before. It has been thus made perfectly clear to him that his course is approved and his actions upheld. These visits and inspirations have been a source of great comfort to him. On the 11th of May, he engaged with the men in lassoing some wild horses that had been brought into camp. He was an expert at this business, and could lay the rope around the front feet of the animals to perfection, often taking ten in a stretch without a miss. On the morning of the 12th, the camp was up early, and it appeared that all the difficulties which had so far surrounded them were at length overcome. He was sitting on a camp stool just before breakfast and reached over to pick up some object, when he was suddenly seized with the most excruciating pain that could be imagined in his left side—it was a threatened rupture. It was so severe and agonizing that all hopes of his recovery were given up. Everything that could be done was done to relieve him, but all to no avail. They had no medicines of any kind; and one of the brethren proffered to send fifty miles away for a doctor, but Brother Lyman forbade him, saying that he could not last till the arrival of a physician. It was suggested that he

be taken back, but it was impossible to move him, the pain was so tormenting. For two hours he remained in such terrible agony that the cold sweat stood out in great beads upon his face. During this time he says that every good act of his life passed before him, and strange to say not an evil thing that he had done came to his mind—nothing but good. He saw himself carried home dead, and beheld the consternation of his family at his death, and what had overtaken him. During all this time, strange to say, neither he nor his companions, although they had done every other thing to alleviate his sufferings, had once thought of the ordinance of administration. At the close of that time, one of the brethren suggested administering to him, which was accordingly done. No sooner were the hands of his brethren lifted from his head than the pain left as suddenly as it had come. He became perfectly free, and had thus been healed by the power of God by the laying on of hands by the Elders. He fell into a sweet sleep, and in a comparatively short time was able to proceed on the journey. Up to this time, Satan seemed determined that the mission should not be opened up. But from this time on, the trouble was over, the way was clear, everything was favorable, and it seemed that every obstacle was removed without hands. Arriving among the Indians, the missionaries were received with marked kindness by both the Lamanites and by the agents, J. J. Critchlow, of Uintah, and J. F. Minness of Ouray. Everybody attended the meetings. The gospel and the Book of Mormon were freely taught by Elder Lyman and his brethren, and by Elder Nephi who was surnamed Lehi by Elder Lyman. Chief Tabby also preached, together with many others of the chief Utes who were firm Latter-day Saints. They bore powerful and fearless testimonies. Missionaries were selected, sustained and set apart at a conference held in Ashley on the 19th and 20th of May, and were called to continue their labors, which they did with much spirit. They were: Jeremiah Hatch, Israel Clark, Jeremiah Hatch, jr., Thomas Karren, George Glines, and Thomas Bingham, jr. The Indians were largely converted and baptized, and both chiefs and laymen rejoiced in the word of God. Temporal good was also ac-

complished. The missionaries found an old chief who was more interested in temporal than in spiritual affairs. He had arranged a canal straight up the banks of the river to his land, and was waiting for the water to mount into it to irrigate his possessions. The missionaries remonstrated with him, saying that water would not run up hill. He insisted, however, in a surly manner, that the "Mormons" made it run up hill. It was explained to him that it was only appearances that seemed to him so, and that water ran only down hill. They told him how it could be done, whereupon he wished them to do the work. They asked permission from the agent to build a canal to water the possessions of the old chief, which was gladly granted. The six missionaries set to work upon their task. They obtained plows, scrapers, and horses, and in the course of ten days had a canal ready which proved a great success in watering the possessions of the elated chief. For this useful labor, the missionaries were afterwards allowed \$1,000, which was paid them by Agent Minness, and which they divided among them, thus receiving both temporal and spiritual blessings. Apostle Lyman returned to Provo from his successful mission May 28, 1883. Francis Marion Lyman is one of the most active workers in the Church. His position as a member of the quorum of the Twelve Apostles, as a member of the Sunday School Union Board and the General Board of Young Men's Mutual Improvement Associations, brings him in direct contact with the people, young and old, in the organized Stakes of Zion. His nature permits no offered opportunity to pass unimproved, to associate and counsel with the community. He has particular ability in the line of counselor among the Saints. His bearing and conduct impress the people favorably, and they often listen to him when men of less genius in these lines would be spurned. He has a remarkable capacity for saying unpleasant things in a very acceptable way, and, further, he possesses a special gift of reconciliation. If men who are enemies, especially in a public way, cannot be reconciled to each other by Apostle Lyman, it would be better that both should retire from public service, for they are of a class who, for the sake of peace and ad-

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The missionaries found who was more interested than in spiritual affairs. He dug a canal straight up the river to his land, and for the water to mount irrigate his possessions. The missionaries remonstrated with him, but the water would not run up the river. He persisted, however, in a surly manner. The "Mormons" made it known to him that it was only appearances that counted, and that water ran downhill. They told him how it was, whereupon he wished to stop the work. They asked him from the agent to build a canal to the possessions of the missionaries, which was gladly granted. The missionaries set to work upon the canal, and in the course of time they obtained plows, scrap-irons, and in the course of time had a canal ready which brought success in watering the crops of the elated chief. For his labor, the missionaries were allowed \$1,000, which was paid by Agent Minness, and which was shared among them, thus receiving temporal and spiritual blessings. Elder Lyman returned to Provo on his successful mission May 28, 1845. His Marion Lyman is one of the most active workers in the Church. He is a member of the quorum of the Twelve Apostles, as a member of the Sunday School Union Board, and a member of the General Board of Young Men's Improvement Associations. He is in direct contact with the young and old, in the organized Church of Zion. His nature permits him to have opportunity to pass unimpaired and counsel with the people. He has particular ability as a line of counselor among the people, his bearing and conduct impressing the people favorably, and they listen to him when men of less ability would be spurned. His remarkable capacity for saying pleasant things in a very acceptable manner, and, further, he possesses a great aptitude of reconciliation. If men are enemies, especially in a public matter, cannot be reconciled to each other, Apostle Lyman, it would be well for both should retire from the matter, for they are of a class who are for the sake of peace and ad-

vancement, should never be leaders among the people. Brother Lyman exemplifies perfectly the seventh beatitude: "Blessed are the peacemakers, for they shall be called the children of God." He is naturally an adjuster of difficulties, and hence, in very deed, a child of God. He takes his own methods, however, in the accomplishment of his ends of peace. He does not always use mild words and pleasant persuasion. He is a fighter, if needs be; but his skirmishes are conducted under the inspiration of the Spirit of God. No man is more under the influence of the gentle spirit of peace, breathed forth in the life of the Master; yet, neither is there a man more imbued with those other qualities of the Savior which could justly cause Him to exclaim: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearer to cast out the mote out of thy brother's eye," or: "Woe unto you, Scribes and Pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" A striking characteristic of Brother Lyman is his ability to say something to the people, young and old, who meet him. It is a delight to shake hands with him, for he is seemingly loath to let you go until he has given expression to some pointed word or sentence that will cause you to think. He always has something good to say, and usually says it, looking you straight in the eyes. These expressions are mostly agreeable, but sometimes not so pleasant, in which latter case you may be sure you are off the track he sees ahead. In April, 1901, Elder Lyman departed on a special mission to act as president of the European interests of the Church, with headquarters at Liverpool, England. (See also "Historical Record," Vol. 6, p. 258; "Southern Star," Vol. 2, p. 417; "Juvenile Instructor," Vol. 35, p. 289.)

SMITH, John Henry, a member of the Council of Twelve Apostles since 1880, is the son of Pres. Geo. A. Smith and Sarah Ann Libby, and was born at Caribuna, near Kanawha county, Iowa, Sept. 18, 1848. His grandfather, Patriarch John Smith, was one of the seven sons of Asahel and Mary Smith. His mother was the daughter of Na-

thaniel Libby (and Tirzah Lord), who was the son of Captain Charles Libby, (and Sarah Pray), who was the son of Charles Libby (and Abigail Hilton), who was the son of Deacon Benjamin Libby (and Sarah Stone), who was the son of John Libby and Agnes. John was the son of John Libby, the immigrant, who was born in England, about the year 1602, came to America in 1630, and was employed for a number of years at Scarborough, Maine. At the time of John Henry's birth his parents were fleeing before the bigotry and intolerance of their countrymen. In 1847 his father came with the Pioneers to



Great Salt Lake valley, returned to the Missouri river the same fall, and went to work to prepare for the removal of his family to Utah. June 22, 1849, he started with his family for his new home in the mountains and reached Salt Lake City, Oct. 27, 1849. John Henry's mother, who had been an invalid for years, died June 12, 1851, of consumption. The boy was then put into the care of his mother's sister, Hannah Maria, who was also his father's wife. To her he owes very largely the success he has attained so far in life. She was an industrious, high-spirited woman, ever ambitious to be advancing in everything that was good. Her faith in the gospel was as firm as the rocks. At that time she had a son of her own, Charles Warren, four months younger than the subject of this sketch. The father was absent from home when John Henry's mother died. In July, 1852, his father moved his wives Lucy and Hannah to Provo, and here John Henry lived under the